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re-established itself little by little, and during the entire day the Indians remained in their hut, as apathetic as I had found them in the morning.

The festival of San Geronimo (January 7)

Very early in the morning an Indian ran through the saya tuanta, beating on a drum and stopping before each hut to wake the inhabitants and call them to the festival which was about to begin. Not knowing the significance of this household-rousing, I attributed little importance to it and thus missed the initial ceremonies. I could ascertain, however, that two piglets had been sacrificed on the threshold of the chapel of the saya: the cross which stands in front of the door, the outside walls, and the altar had been splattered with fresh blood. Inside two tables had been set up on which coca leaves had been spread out. Some Indians squatted in the chapel chewing coca leaves and drinking alcohol, preceding each mouthful with a prayer and libation. Espíritu Mamani subsequently recited the text of the prayer to me, uttered, no doubt, at the moment when the blood of the pigs is sprinkled:

Araxpaĉ'a	auki,	suma	tiempo	apanital'a.	waimu
Sky	lord,	good	weather	send me.	good

mara,	suma	mara,	araxpaĉ-patruna.		todos
weather,	good	weather,	sky	master.	all

wawataki.	Lo mismo	Virxin-taika	sumapeuyuwaxista,	
children for.	Likewise	Virgin-earth	thou feedest me,	

katokanta	(taki)	wawanakataki,	todos	mondor,
thou wilt receive	(all?)	children of,	all	the world,

wawanakataki	uk^{a}aro	todos	mondos	pak^{a}alis	aka
children of	then	all	the world	animals	these

Cuzanga-
Chipaya

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*796 The saints and ma'ku were requested with more insistence to grant the Čipaya a good year, without dry spells or frost, in the course of which the flocks would multiply. At a given moment all left to gather little mountain flowers with which the men decorated their hats and the women their braids. They also spread bouquets on the small tablecloths covered with coca. "The flowers bring luck," they replied to the question I put to them on this subject.

Shortly before sunset all those present knelt in a line before the chapel, whereupon the Officiant took the box containing Santiago /James/ and put it on the head of each of the faithful. He left it there during an entire prayer, doing the same for all, and did not proceed to the next person until the hoofs of Santiago's horse had been respectfully kissed. On the way back they stopped in front of every chapel as before to kneel, this time to the east. Several times I noted that before getting up again, the men, and more especially the women, touched the ground with the hand and then brought it to the mouth.

Espíritu Mamani put a pinch of copal or incense on the east side of the niche with which each oratory is provided.

When the group arrived at the village it headed first toward the chapel of the uya tuuta and on their knees went around the cross placed near the threshold. They then reached the church, where they performed the same ceremony, accompanied with prayers and chants. The Officiant, who had armed himself with censers, put them under the noses of the faithful as if to make them inhale the fragrant smoke which was released from it.

On the next day the uya was awakened by the beating of a drum as on the day before. All the inhabitants hastened to reach the surroundings of the alferez' house to take part in the feast that the latter, aided by his relatives, had prepared. The women are squatting in front of blankets on which various types of bash had been spread out. The men carried off their rations in the flaps of their poncho or their cape. When the feast was finished the

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Cavenga:-
Chipaya

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A notable detail is that during the whole day a little *thola* burned a few meters from the gathering.

The end of the ceremony was announced by the beating of a drum in a special rhythm.

Second day. In the afternoon the *alferesa*, her son, and an Officiant met in front of their *cayt'a*'s chapel. Not having been alerted, I arrived at the place only at the moment when the latter had finished preparing the mixture destined to be offered as a libation. I have every reason to believe that the ingredients added to the water or to the *chicha* in the 36 small cupules were the same as in the previous festivals. As usual the Officiant had planned a sacred stick (*samaa-para*) garnished with a cross in front of him facing east. He offered up the customary libations on his knees. The contents of two phials were poured before the cross that stands about ten meters from the chapel door. The Officiant had put some coca leaves in two cupules probably containing alcohol, before pouring them as a libation in front of his stick. The *yatiri*, his helper, and two of those present knelt before the carpet and kissed the ground, then the Officiant, getting up, sprinkled the four corners of a little oratory situated near the chapel with *chicha*. A long prayer was then said, in which Christian names were mingled with those of the *mal'ku*, and the Officiant headed toward the chapel after having touched the oratory with his stick and kissing it devoutly. The *alferesa* and her son went to pray on the steps of the chapel, and all began the usual drinking, congratulating and greeting each other.

The *alferesa* had covered a small table with coca, where all came to help themselves /369/ in turn. Those who took this coca first touched the table with the hand and kissed it as a sign of respect.

The assembly, very sparse in the beginning, became more numerous, upon which the market of the *alasita* took place. The Indians, both men and women, bought from each other small